

(Concluded from page 7.)

Christ, as evidence that the original grace of Emmanual is modified, or that the relation of faith and grace has been *divinely* interrupted? The interruption is wholly the work of the devil, and the readiness of man to be governed by sense and sight rather than by unquestioning trust in God.

Marvelously have I been called up from the gate of death by the power of God and the simplicity of faith. Pulse gone, eyes stiffened in the last extremity, extremities quivering with the ebb of life, speechless, sightless, deaf, doctor standing by and declaring that I cannot survive ten minutes. But four souls hung on the Crucified with bold, unyielding, yet sweet and humble determination that Psalm cxviii, 17, be realized. And it was. No electricity, no magnetism, no imagination, but healed by the power of God through faith in Christ. "This is the Lord's doing, and it is marvelous in our eyes." "Thanks be unto God for his unspeakable gift." Our Christ liveth still.

#### MIDDLE GROUND ON DIVINE HEALING.

Much has been said on this subject, And still room for more, like most all other subjects, it has two sides. I take the conservative side, and reason in this way. Whatever is *good* *emanates from God*, everything that is *evil*, *emanates from the devil*. If Paul Castor could touch an ulcerated wound and heal it, as miraculously as Christ did the Soldier's ear, no one should say it is from the devil because good was done.

If Dr. Dowie can remove pain by praying to God, and Paul Castor by calling on the angels, and clapping his hands and say its gone, I could not say the one was from God and the other from the Devil. If it is in the laws of nature that some people are born with such gifts, and good is done, we should not say it is from the devil, if the parties possessing them make no profession. It is a poor rule that want work both ways. If a four horse team can be driven through one way, with the same skill it can be driven the other way.

If some scientific man could bring the nine properties together (that are in the air) into water and turn it into wine, we could not say it was from the devil.

If a man can scare a rabbit out of a pumpkin, or separate solid iron rings in to a chain, and cause a man to throw the hay off his wagon in the middle of the street to find a crying child,—if Professor Looker can throw a warm current off at one hand and a cool one at the other, we can hardly say it is from the devil. If they are born with these gifts and pain is relieved, very good. If a good act is done, we should not denounce it simply because it come through a channel that we don't believe in.

Yours for the truth,

H.E. FAIDLY.

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#### DIVINE HEALING.

So all articles on this question must be in by the 23rd of June. Ah?

This confirms me in my former opinion that there is no intention of fairness. After the affirmative has flooded us with articles ever since the question was sprung, now both are to have an equal chance for five or six days.

[We informed Bro. Brown at W. Alexandria conference, 7th ult., that we intended to close the discussion of the question of Divine Healing soon, and that before doing so we wished to inform him of our intention, so as to take no advantage of him, and there and then gave him notice that if he wished to write any thing on the subject he could do so. Under these circumstances we bear the insinuation of unfairness because, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Ed.]

I have no inclination to enter upon such a discussion, in fact I have a doubt whether it becomes the dignity of a Christian gentleman to do so.

But, lest our silence should be construed into weakness or indifference we shall offer a very few thoughts. In the first place we will consider Dr. Dowie's predicate as it has been stated in the EVANGELIST some weeks ago, to wit—"God does not give a man the grippe, God never sends the typhoid fever into a man," etc., etc., "but the devil does these things." Now we do not wish to re-open any of the wounds occasioned by the death of our dear boy Homer, but since this case was the indirect cause of the subject being introduced into the EVANGELIST; we believe he was an inherently good boy. At his own request was baptized and

did all he could to be good and serve God.

Now how any person of ordinary intelligence can believe that the devil had power and control over that boy to plant that tumor into his stomach to the depth that Dr. Dowie and the Lord jointly, were unable to remove it, is beyond our comprehension.

Again, we all have known the best, most humble, and most pious people to suffer affliction, pain, sorrow, losses and all that morality is capable of suffering, not in cases of a special providence like that of Job, or Christ, but in the ordinary walks of life. Now if it is a fact that the devil has power to afflict people, and God's people at that, simply to torture them, and amuse himself, then we have not the kind and all-powerful Heavenly Father to watch over us that we have been taught we had.

The truth of the whole matter is diseases are the result of the fall. They are the forerunners of death, and are necessary to release us from this mortality and "work for us a far more exceeding and eternal weight of glory." Now, Brethren—I am prepared to take an extreme view on this question and affirm, if the devil had any power over the working of diseases in our bodies at all, his sagacity would cause him to keep us perfectly clear of them, in order to keep us the longer in his service, and away from glory. What do you say to this proposition? And if it is tenable which I am ready to maintain, then what goes with Dr. Dowie's base of operations?

P. J. BROWN.

Congress, Ohio, June 18.

#### MORE TESTIMONY.

BY LAURA SLOTTOR.

What I tell you in darkness, *that* speak ye in the light: and what ye hear in the ear, *that* preach ye upon the housetops. Matt. x: 27.

When an avalanche of trouble has overtaken *then* us, if at no other time, we are apt to flee to the outstretched arms of mercy—to nestle close up to the side of Him who is Strong, able and willing to Save. Such times afford the best opportunities for the planting of faith in the human heart. Those of us